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MR. WILLIAMS'S SERMON,

AT

THE FUNERAL OF DR. EMMONS.

1841



THE
OFFICIAL CHARACTER
OF
NATHANAEL EMMONS;
TAUGHT AND SHOWN
IN
THE SERMON AT HIS FUNERAL,

28th SEPTEMBER, 1840.

BY THOMAS WILLIAMS,
OF EAST-GREENWICH, R. I.

~~Rhode-Island~~ Boston.

PROVIDENCE:
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1918

ADVERTISEMENT.

The first edition of the Sermon on the Official character of Dr. Emmons has been sold, so far, as to relieve the author from embarrassment for the expense of its publication. The second edition is now published, without the documents, that were before prefixed and appended to the Sermon. Three errors of the press, that have been found in the former edition, have been corrected; and some other corrections and amendments, that need not be named, have been made. With increased gratitude to God for protection and assistance in many dangers and duties;—and with renewed desires for the prayers of his servants and children, I still profess, through the power and grace of the Lord Jesus Christ, to be, in the glorious gospel of the ever blessed God, the servant of all and the slave of none.

THOMAS WILLIAMS.

City Hotel, Providence, 14th January, 1841.

PRESS OF KNOWLES & VOSE.

S E R M O N .

ECCLESIASTES XII. 9.

AND MOREOVER, BECAUSE THE PREACHER WAS WISE, HE
STILL TAUGHT THE PEOPLE KNOWLEDGE.

THAT portion of the Scriptures, which is called Ecclesiastes, was written by Solomon. For it is entitled, The words of the Preacher, the son of David, king of Jerusalem. In this discourse, the royal preacher has a definite and important object, which is to teach and show the duty of man. In the accomplishment of this object, he exhibits a perfect example of proper instruction. In the text, which respects himself, he declares what a wise preacher will do: he declares the end, which ought to be pursued; and the means, which ought to be used, by the preachers of divine truth. This end is the religious improvement of their people in divine knowledge. The means, which they ought to use for this end, is the constant instruction of their people.

The words of our text, then, place before us the following doctrine; A wise preacher will constantly teach his people knowledge.

To illustrate this doctrine, it is proposed,

I. To show what all people need to be taught;

II. To show what a preacher needs, that he may teach his people;

III. To show why a wise preacher will constantly teach his people knowledge. It is proposed,

I. To show what all people need to be taught.

Every people needs to be taught the same system of divine truth. Of divine truth, there is but one system. The truth, on the same subjects, is consistent and permanent. Divine truth is suited to every people ; and it is needed by every person. As there is but one system of divine truth, every people needs to be taught the same divine instructions. It is easy, then, to perceive what every people needs to be taught. For the only correct system of religious instruction is founded on the truth respecting God and man. The truth, in respect to God and man, includes the doctrines and duties of religion. It teaches and shows what every people and every person ought to believe and to do.

1. Every people needs to be taught the true knowledge of God.

The divine existence is certain and evident, from the nature of mutable and dependent beings, that are not eternal, but are caused to exist ; and are preserved and governed by an almighty and intelligent Creator. This being is JEHOVAH. The properties of his nature and the perfections of his character are as evident, as his existence. His obligations and affections, his purposes and offices, his exertions and enjoyments, agree with his nature and perfections. His greatness and goodness, which are manifested by his designs, his works and his word, require and bind his rational creatures to esteem, love and serve him, with supreme and constant affection and delight. But the purposes and conduct of God, respecting mankind, afford peculiar reasons, for which they should regard him with peculiar affection and interest. Yet, without divine knowledge, their sentiments, affections and actions towards God will not agree with his designs and conduct towards themselves. No human being ever has this knowledge

without instruction ; nor without instruction, either directly or indirectly, from teachers whom God appoints, that he may preserve on earth the knowledge of his name. But a people, who are not taught the knowledge of God, will not have the true knowledge of any being, or of any event. For "of him and through him and to him are all things." If a people are not to be left by their teacher in total darkness, they are to be taught by him the knowledge of God. This knowledge they need as constantly, as they need to think, feel, speak and act. For, in their thoughts, feelings, words and actions, they are bound to have a supreme and constant regard to God. But, with whatever constancy they may be taught the knowledge of God, they will learn only a small part of what it is important and desirable to know. Nor without instruction will they retain what they have been taught, or practise what they retain. Surely every people needs to be constantly taught the true knowledge of God.

2. Every people needs to be taught the true knowledge of man.

This branch of knowledge is connected with the knowledge of God. It is highly important for every people and every person to be taught the true knowledge of man. Without this knowledge, no one can perceive and perform what is necessary to his duty and safety, his honor and happiness. Human beings are the most important creatures, on account of the nature and object of their existence. By the conduct of God towards mankind, he intends, most perfectly, to manifest his natural perfections ; to exercise and gratify his moral goodness ; and to produce the greatest and best effects respecting other beings, as well as himself. If a people needs to be acquainted with subjects of the highest interest, they need to be taught the knowledge of man. This knowledge they will not obtain and possess, without instruction ; nor without instruction by the teachers and preachers of divine

truth ; nor without their constant instruction. Every people needs to be taught the true knowledge of man, as well as the true knowledge of God.

II. It is proposed to show what a preacher needs, that he may constantly teach his people knowledge.

Knowledge, goodness and wisdom are necessary for a person to conduct himself with propriety, in any station or office, relation or employment. Every preacher is required to have some degree of true knowledge, goodness and wisdom, before he takes the charge of a people and enters on the difficult and laborious office of a public teacher and preacher of the Gospel. It is now to be shown what a preacher needs, when he receives such a charge, for the performance of his duty.

1. That a preacher may teach his people, he must make constant progress in knowledge. However prosperous may be the moral state of a people and whatever may be their intellectual and spiritual attainments, they will need to be taught the instructions of divine truth. A people, who have been well taught, will come to their teacher with demands for increased instruction. If a people be untaught, it will require more knowledge to instruct their minds, than if they had been well taught. When a people, who have been untaught, begin to learn divine truth, their demands for instruction will be constant and urgent. A preacher, who begins to teach his people, must still teach his people knowledge, if he would meet the views and feelings of saints or sinners, of the friends or foes of divine truth. The friends of truth will demand instruction, that they may maintain and defend what they have learnt and what they love. The foes of truth will oblige a preacher, by their objections, to advance in his instructions ; or to retreat and renounce every doctrine and duty he has ever taught. Neither a well-taught nor an untaught people, neither the friends nor the foes of truth, will allow a preacher to stop, decline, or retreat, in his in-

structions. If he does not advance, his failure will be to his own injury and disgrace and their intellectual and spiritual detriment.

Every degree of knowledge, which a people may obtain, will lay a foundation and produce a necessity for farther instruction. If a preacher does not advance in knowledge, he will be unable to meet the growing demands of his people. As their demands increase, his ability for their instruction will decline. A painful consciousness of his increasing inability to teach his people will destroy his confidence, enfeeble his exertions and unfit him for every duty. If a preacher does not advance in divine knowledge, he will decline. If he declines, he will be obliged to retreat, until he has deserted the path of duty and entered the broad way of error and deceit. Declension in preachers destroys their ability, reputation and influence; and is fatal to the religious improvement and prosperity of their people. No preacher can constantly teach any people, without constant progress in knowledge. Nor will a people be profited and gratified by a preacher, when he does not bring, from his treasure, things new, as well as old. But no preacher can bring such things from his treasure, unless they be first brought into it, by his own progress in divine knowledge. If a preacher would constantly teach his people, he must make constant progress in the knowledge of divine truth.

2. That a preacher may teach his people, he must make constant progress in goodness. Without goodness, no person will make any progress in true knowledge. Besides the influence of goodness on advancement in knowledge, powerful motives require a preacher to advance in goodness. Without holy affections, he will do nothing to any good effect in the instruction of his people. Their demands on his goodness will be as great, as their demands on his knowledge. If he does not grow in grace, he will not meet the demands of his people, for the exer-

cise of holy affections. When a preacher has once placed himself before his people in the spirit of goodness, he must always stand and advance in this spirit. He must never retreat, nor decline. If he depart from this spirit, he will dishearten the friends of God ; and he will be pursued by his foes, until he is driven from the practice of holiness. But the more a preacher advances in holiness, the more will he be opposed by his enemies. If he does not arise in goodness, above every enemy and every form and degree and exertion of opposition, he will be overcome. A preacher must set no bounds to his progress in goodness, nor indulge any declension in holiness. The state and conduct of his people, with his duties and trials, will require continued and increased exercises and expressions of goodness. That a preacher may be able and willing to teach his people, he must attain and express every grace and virtue of the Holy Spirit. Without these graces and virtues, in continual advancement, he will be unfit for the increased exercise of holiness. The greater the degree of grace and virtue, which a preacher has shown, the more important is his progress in holiness ; or he will fall below himself. If he so falls, he will sink under the burdens, that will be rolled upon him ; and he will be unable to arise and stand for the instruction of his people. A preacher must constantly advance in goodness, in order to teach his people that knowledge, which they need to be taught.

3. For the proper instruction of his people, a preacher must make progress in wisdom. True wisdom cannot exist, without knowledge and goodness. But knowledge and goodness may exist, without wisdom. For wisdom consists in the proper use of knowledge and goodness. It unites knowledge and goodness, in the perception and pursuit of proper ends by proper means. However a preacher may need and may obtain knowledge and goodness, without wisdom he will not be prepared to teach his

people. Without wisdom to perceive and pursue the best ends by the best means, he will make no good use of his knowledge, nor will he exercise his goodness to any important purpose. In a preacher, wisdom is the principal thing, to which knowledge and goodness are subservient. Wisdom uses knowledge and directs goodness with energy, safety and success. A preacher must be wise and advance in wisdom, if he would teach his people. The instruction of human beings in divine knowledge is an object of the highest importance and difficulty. With knowledge to perceive this object and with goodness to desire it, a preacher must have wisdom, or he will not attain the great and good object of his office. In proportion to the wisdom, which he, at any time, practises, will be the future trials of his wisdom and the necessity for advancement in this precious endowment. However wisely he may act at some times and for some objects, he must be still wiser, or he will lose what he has gained, destroy what he has done and unteach what he has taught. His progress in wisdom must be as constant and as great, as his progress in knowledge and goodness, or he will not still teach his people knowledge. Every word and deed of wisdom will lay a foundation and produce an occasion, for wiser words and wiser deeds. If a preacher would be the constant teacher of his people, he must be a constant learner; and make progress in knowledge, goodness and wisdom.

III. It is to be shown, why a preacher, who is wise, will constantly teach his people knowledge.

A wise preacher has knowledge to perceive, goodness to desire and wisdom to pursue the proper object of his profession. Though he has been chosen and called of God to the duties of his office, yet he has, understandingly and cordially, engaged to perform these duties. It is his desire and purpose to do what knowledge, goodness and wisdom require and bind him to do. And he has the

best reasons and the strongest motives to induce and encourage him to instruct his people.

1. A wise preacher will still teach his people, from a true regard of his office. God has appointed and maintained the office of religious teachers. It is his design, by this office, to communicate the knowledge of divine truth. It is the duty of preachers to receive from God and teach and publish, in his name, the true knowledge of divine subjects. By their office they are obliged and authorized to preach the gospel, truly, fully and plainly, in the name of God and the Lord Jesus Christ. They are promised the instruction and assistance, which they may need for this service. Every wise preacher understands the design, the privilege and the obligation of his office. He not only understands these things, but he chooses this office, assumes its bonds and subjects himself to the pains and woes of an unfaithful servant, if he does not perform his special duties. But a preacher does not perform those duties, nor regard his most sacred and solemn bonds, any farther than he teaches his hearers divine knowledge. From his entrance on the duties of a preacher, it is to be supposed, that a man prefers the Christian ministry, with its labors, burdens and trials, before any other employment, to which he might devote himself. He, who wisely chooses the office of a preacher, chooses it, not for his own sake; not for his ease, his honor, interest, or happiness; but for the office itself, on account of its importance and usefulness, its benevolence and self-denial. If such be his choice, it will be his object to sustain and magnify the design and dignity of his office, whatever he may be called, for the sake of it, to do, or to suffer. The nature and design of his office will so guard and guide a wise preacher, that he will be true and faithful to his sacred bonds. His own heart will fasten these bonds on himself, with increasing decision and firmness, until God, by his death, close his term of service and sor-

row on earth. If a preacher does not teach his people knowledge, he must be sensible, that he is faithless and false to his office ; and must fall under the condemning sentence of his own conscience, as well as the displeasure and rebuke of his supreme Lord and Judge. It is impossible for a preacher to have a proper regard to his office ; and yet not employ his knowledge, goodness and wisdom for the instruction of his people.

2. A wise preacher will be induced, by a proper regard to his people, to give his hearers constant instruction. Such a preacher perceives, that his people immediately demand and deserve his affections and exertions. He understands their character and condition, their danger and duty. He sees and feels the importance of their present existence ; and the everlasting connections and consequences of their sentiments and actions, in this short term of trial. He knows that the spiritual and eternal interests of human beings are of more weight and worth, than the interests of any other creatures. He sees that every person must gain or lose, not his own salvation from eternal punishment and his own eternal happiness only ; but that he must gain or lose the possession and enjoyment of the glory and blessedness of God and of his holy and happy creatures. At the commencement of his ministry and through its whole progress, the eyes and heart of a wise preacher turn to his people, as they now come before him ; and as they will appear, at the final judgment and in the retributions of eternity. He knows he must stand with his people, in the judgment of the great day, to see each person, who is committed to his ministry, either loved or hated, either approved or condemned, either blessed or cursed, either raised to endless joy and glory in heaven, or cast into the endless torment and shame of hell. Such are the beings and objects, for which he must give an account ; and on which he must meet the effects of his conduct for ever. The songs of

heaven and the groans of hell sound in his ears and press on his heart ; and vessels of wrath and vessels of mercy rise before his eyes, whenever he beholds his people in the light of divine truth. That his people may be saved is his heart's desire and prayer to God. But whatever he can desire for his people and more than he can desire, or than the mind of any creature can conceive, is suspended on one plain, simple, certain point,—which is, that they receive the gospel. What he is bound to do for his people is no less plain, simple and certain,—it is, to declare the whole counsel of God. What doctrine or duty, what promise or threatening, what blessing or curse, what reward or punishment, shall he not plainly and fully teach and show his hearers, that they may receive and enjoy the salvation of the gospel with eternal glory? How can he shun to declare the whole counsel of God? His powers and affections will be moved for his people, that he may, by any means and by all means, be a savour of life unto life to their souls. He will not only employ his present knowledge, goodness and wisdom for their instruction, but he will study and labor to advance in these attainments, that he may still teach his people knowledge.

3. A wise preacher will teach his people, from a proper regard to the church of God. This object employed the attention and engaged the affections of God in eternity. For this object the Holy Three in One formed the covenant of redemption. For the redemption of his people, God created all things ; and, to accomplish their redemption, he preserves and governs all things, from the morning of the creation until the final judgment. For his people, God, in the person of the Lord Jesus Christ, was manifest in the flesh ; and, having made an atonement for their offences on the cross, he gives the Holy Spirit for their sanctification. The Holy Spirit sanctifies his people, through the truth, by the ministry of the gospel. It is from a special regard to his church, that God

employs the preachers of the gospel, for their instruction and salvation. What God regards in their appointment, wise preachers regard in the duties of their office. The redemption of his people is the object of God, in the appointment of religious teachers. By divine truth God awakens the attention, enlightens the conscience, humbles the spirit and saves the souls of his people. By the truth they are kept from the evil, that is in the world, strengthened and comforted in their trials and sorrows, beautified and prepared to be with the Lord Jesus Christ in Heaven. The preachers of divine truth are the principal and official servants of God, in the preparation of his people for the mansions of purity and blessedness. When God shall have perfected their redemption, they will be the most lovely and happy creatures that can exist; and they will form a society of such glory and beauty, as shall for ever satisfy his infinite benevolence. Well may the preachers of the gospel give themselves wholly to the service of the church. Of created beings, the children of God demand and deserve the first place in their affections and exertions. Paul says, "I endure all things for the elect's sakes, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory." Wise preachers know their affections and exertions, for the church of God, shall suffer no real disappointment. For it is written, "We know that all things work together for good to them, that love God; to them, who are the called according to his purpose." In the certain redemption and the eternal holiness and happiness of the chosen people of God, the wise preacher sees and enjoys the great object of his cares, labors and sorrows. He enjoys an assurance of the highest success, in the accomplishment of the divine purpose respecting the salvation of sinners. This purpose, with its great and happy effects, is the life and strength, the glory and joy of every wise preacher. A proper regard to the church, which agrees

with the purpose of redemption, will induce wise preachers to employ their talents and engage their affections for the instruction of their people in divine knowledge.

4. From a proper regard to God, a wise preacher will constantly teach his people. However highly he may regard his office, however ardently he may love his people and however faithfully he may serve the church; yet there is One Being, for whom he knows his office, his people and the church of God were designed, in eternity, to have an existence; and to whom they must be entirely subservient. This Being is the only living and ever-living and true God. In view of God, other beings and objects are as nothing and vanity. The preacher, who is wise, will have a supreme regard to God, in his sentiments, affections and actions. It will be his desire and purpose to teach and show the greatness and goodness, the glory and beauty, the holiness and happiness and the absolute and immutable supremacy of Jehovah; for whom all other beings and all things are designed and caused to have an existence. It is only by the light of divine truth, that God can be seen and known by his creatures. It is only by the constant instruction of his people, that a wise preacher can maintain and manifest that supreme regard to God, which fills his heart and governs his conduct. The more fully and clearly he places divine truth before his hearers, the more highly will he please, honor and exalt God. As a preacher advances in knowledge, goodness and wisdom, he will more constantly and intimately enjoy communion with the Father of his spirit, in the gospel of Jesus Christ. By this holy communion, he will "be able to comprehend, with all saints, what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge; and be filled with all the fullness of God." From the fullness of light, love and joy, which he receives from God, he will pour the waters of life upon his people, by their constant

instruction in divine knowledge. No one can stand, in the office of the Christian minister, with an honest and faithful spirit, without a supreme regard to God in heart, word and deed. Such regard to God will raise a preacher above every worldly object and every created being ; and it will carry him far beyond the past scenes of earth and time, that he may behold the glory of God, as he existed alone in eternity. With a supreme regard to God, a preacher must pass far beyond the future scenes of earth and time and the decisions of the final judgment, that he may dwell with God amidst the retributions of heaven and hell. There must he see the power and wrath of God, as they rise, with increasing vengeance and terror, on the vessels of wrath fitted to destruction. There too will he see the exceeding greatness of his mighty power and the exceeding riches of his grace, as they shall for ever shine, with greater and greater brightness and beauty, in the vessels of mercy prepared unto glory. In the light of God, as he will manifest his holiness and sovereignty, in heaven and hell for ever, a wise preacher will burn and shine, in the duties of his office, with increasing knowledge, goodness and wisdom. By constant advancement in these gifts of the Divine Spirit, he will be prepared and disposed still to teach his people knowledge, from a proper regard to his office, his people, the church of God and God himself.

IMPROVEMENT.

1. Since a wise preacher will teach his people knowledge, he will choose, for his sermons, the most instructive subjects. In the system of truth are certain and evident principles, which are the foundation of natural and revealed religion. The fundamental principles of divine truth exhibit the doctrines and duties of religion and all beings, objects and events, in their true nature and real importance ; and in their connections and relations. These principles

are founded on the existence and nature of God ; and also of man. No preacher can teach his people the knowledge of any divine subject, or of any being, object, or event, until he is instructed and established in the fundamental and essential principles of theology. These principles will teach and show him the true knowledge of God and man. By this knowledge he will demonstrate the eternal existence of Jehovah, not merely from the evidence of design in his works ; but from the nature of mutable and dependent beings, which must have been caused to exist ; for the nature of a creature demonstrates the existence of the Creator. A wise preacher will demonstrate the properties of the divine nature, the natural perfections of the divine character and the moral perfection of God, in its various branches, with its connections and consequences. From the perfections of God, he will teach and show the eternity, immutability and universality of his decrees ; and their greatness and goodness, as they are accomplished in creation, providence and redemption. He will show his hearers, that God executes his decrees by his supreme agency ; that he produces and preserves all creatures and all things ; and causes and governs their motions, actions and affections ; and every event and circumstance, according to the counsel of his own will, by his own direct, positive and most glorious energy. The divine decrees and agency show the supreme object of God in his designs and works ; and his perfect holiness and happiness in the contemplation and accomplishment of this object. By the light of truth, as it shines in the divine decrees and conduct, a wise preacher will see, that his supreme object is the greatest, wisest and best, that is possible, or conceivable, or desirable, even with God himself. This object governs his affections and exertions ; and spreads light, love and joy around his throne in heaven ; and order, glory and beauty over the dark, hateful and dreadful objects and events, which exist on earth and in hell.

In view of God and his supreme object, a wise preacher can teach his people why God created the heavens and the earth, angels and men ; why he caused natural and moral evil to exist ; and why he continues their existence for ever. By the same light he can see and show, why God formed the great and fearful purpose of redemption. In view of this purpose, the gospel of the Bible can be shown to be of divine origin, to be perfectly rational and to reach and govern, in its design and effects, every creature and every event. It can be shown, that the gospel reveals the only object and design, which can give glory and praise to God in heaven, or throw the least ray of light on this dark world and on the blackness of darkness, which shall for ever exist in hell. In view of God, as he appears in the purpose of redemption, the teacher of divine truth can manifest the Lord Jesus Christ in his divine and human natures, in his most glorious and amiable personage, in his several offices ; and in his humiliation and exaltation. He can not only show his hearers, that Emmanuel is both God and man, in two distinct natures and one person for ever ; but why he became incarnate, why he lived on earth, died on the cross and arose from the grave ; and why he now lives and reigns in heaven and has all power in heaven and on earth given unto him. He can also teach and prove the divinity and personality, the agency, office and work of the Holy Spirit, as they are revealed in the Scriptures ; and as they appear in the instruction, sanctification and consolation of his people. Divine truth will teach wise preachers of the gospel the true doctrine of the Trinity ; and will show, that the manner of the divine existence, as it is revealed in the Bible, is the foundation, which supports the purpose of redemption and also the whole system of Christianity. The scriptural doctrine of the Trinity is the foundation and fountain of the communion and blessedness, which

will for ever exist in heaven, between Jehovah and his redeemed and glorious family.

The fundamental principles of natural and revealed religion place the doctrines of human dependence and activity, of human depravity and obligation, of condemnation by the law and salvation by the gospel, of universal atonement and limited redemption, of justification by faith only and of reward for every holy affection and action, of regeneration and sanctification by the special and almighty agency of the Divine Spirit, of the repentance and conversion of sinners by their voluntary exercises in the reception of divine truth, of eternal and personal election unto holiness and happiness and eternal, personal and efficacious reprobation, of the general resurrection and final judgment and of the final rejection and punishment of the wicked and the approbation and blessedness of the righteous, in such a light, that they can be seen and shown to be as rational, as they are scriptural; and to be perfectly consistent with impartial, universal and disinterested benevolence; and also with the holiness, justice, goodness, truth and grace of God. These doctrines and every other doctrine, in the system of divine truth, which is founded on what really exists in God and man, must stand, or fall, with the holiness and sovereignty of God, as they are manifest by his works; with the manner of his existence, in three persons and one nature and essence, as it is revealed in his word; and with his supreme object in his eternal purpose, which he accomplishes by his conduct towards mankind; of whom he determined to form vessels of wrath and vessels of mercy; that he might for ever show himself unto his creatures, in his greatness and goodness, with increasing majesty and beauty, in order to gratify his infinite and eternal benevolence, by the production of the greatest knowledge, holiness, usefulness, happiness, glory, beauty and praise, that can exist in created beings.

The fundamental and essential doctrines of natural and revealed religion, with their connections and consequences, a wise preacher will study, teach, prove and apply, in such a manner, that he will still teach his people knowledge; and he will cause every hearer to see and know, that "of God and through him and to him are all things; to whom be glory for ever."

Nor, will a wise preacher show less wisdom, in the choice of his subjects, when he teaches his people the knowledge of religious duties. That he may teach the knowledge of these duties, he will demonstrate the foundation of the obligation, which binds rational beings to be holy. This foundation exists in the nature of things; and it consists in the essential and immutable difference between moral good and evil. Holiness is, in its nature, supremely excellent and amiable; and worthy of the approbation and complacency of every rational being.—Wickedness is, in its nature, perfectly evil, hateful and guilty; and worthy of eternal condemnation and punishment. On these principles, a wise preacher will teach the perfection of the divine law, the duty of sinners to repent without any delay, to accept the punishment of their iniquity and to be reconciled to the character and government of God, independently of the promises and blessings of the gospel. Yet, in view of the wisdom and power, the justice, grace and truth of God in the gospel, he will assume a louder and bolder tone, when he teaches and calls sinners to repent and turn to God and to live in obedience to his requirements. From the duty of sinners, he will show the essential difference between the righteous and the wicked; and that the peculiar character of the righteous consists in disinterested benevolence; and the peculiar character of the wicked, in their voluntary and malignant selfishness. He will clearly exhibit the imperfection of saints, as it consists in the inconstancy of their holy affections, which are liable to be interrupted, through

their unwatchfulness, by affections, which are wholly sinful.

By the doctrines and duties of the gospel, a wise preacher will show every hearer his real character, conduct and state ; and he will teach his people the duties, which they owe their Creator, their fellow creatures and themselves. These duties he will enforce, by the weight and worth of the divine character and decrees, the divine conduct, law and gospel ; and by every argument and motive, which the universe can present, to induce and persuade rational creatures to be true, wise, holy, useful and happy, glorious and beautiful.

We may see what subjects a wise preacher will choose for his sermons ; and he will choose these subjects, that he may teach his people the true knowledge of God and man. Besides, these great and holy doctrines and duties will remove and destroy every doubt, every question, every objection and difficulty, that can be raised by the enmity of devils and the folly of men, against their Creator, Sovereign and Judge.

It is only by the light and power of divine truth, when it is taught systematically and scientifically, that it is possible to exhibit and vindicate the character, decrees, conduct and law of God and the gospel of Jesus Christ ; or to maintain and defend a single doctrine or duty of natural and revealed religion, against the obstinate deceitfulness and desperate wickedness of sinful and foolish men. A preacher must be unwise and weak in the duties of his office, if he does not choose for his sermons the most instructive subjects ; and teach and preach, plainly, fully and boldly, the fundamental and essential doctrines and duties of religion, in their true light, strength, order and beauty ; and also in their proper connections and eternal and infinite consequences. A wise preacher will, surely, show his knowledge, goodness and wisdom, by the choice of his subjects. And he will choose, for his sermons, the

most instructive subjects, that he may still teach his people knowledge.

2. A wise preacher, in the composition of his sermons, will adopt the most instructive method. He finds no greater labor and feels no heavier burden, than he meets in the composition of his sermons. Yet he will not attempt, nor desire, to shun this labor, or remove this burden, by any means, which are not suited to give his hearers the largest portion of divine truth, in such a manner, that it can be most easily understood, retained, applied and used by persons of every character and capacity. In the composition of sermons, more than in any other concern of their office, preachers show their knowledge or ignorance, their holiness or sinfulness, their wisdom or folly. The doctrines, which they are bound to know and teach, are for ever settled in heaven ; and they are plainly and fully revealed on earth. A preacher has no occasion for labor, or care, to invent truth for the instruction of his people. The whole counsel of God is set before him in the Scriptures. It is his only proper object to teach his people the knowledge of divine truth. But the method he shall adopt to obtain this object, by the most instructive discourses, is wholly the preacher's concern ; it is his labor ; it is his burden. He must bear this burden and perform this labor, or be viewed and treated as an unfaithful, a slothful and unwise servant.

It is by the instructive composition of sermons, that wise preachers gain and secure their eminence and distinction, in the service of their Lord and in their labors with their people. No preacher will ever gain, or deserve any valuable reputation, any farther than he adopts an instructive method in his sermons. The more truth a minister preaches, so much the worse are the effects of his ministry, if he does not preach it in a right manner, so as to teach his people knowledge, on its proper foundation and in its eternal connections. The wisdom of a

preacher consists in the knowledge and use of such a method, for the instruction of his people, that their faith and practice shall stand on the immutable principles of truth and duty. If the instruction of his people be a preacher's object, the most instructive method in his sermons, whatever study and labor it may cost him, will be the means he will use to gain this end. No preacher has reason to expect he can teach any people knowledge, without the severest studies and the most painful labors. To his people a wise preacher can say with Paul, "Yea; and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." The man is very unwise, who enters the Christian ministry and yet will not choose the end, nor use the means, which belong to his most sacred office. But let no one, who chooses this end, imagine he uses the means to obtain it, unless he gives his whole time, his whole strength and all his heart to his own progress in knowledge, goodness and wisdom, that he may be able to instruct his people. The composition of an instructive sermon is the most important and difficult performance, that can be accomplished by human exertions. The object of a sermon governs the whole concern in its composition. This object is the instruction of ignorant, stupid and stubborn creatures, who are blind, deaf and dead in sin; and who are disposed and determined to be ignorant of their character, conduct and state; and also of their danger, duty, safety and happiness. Besides, they are in the midst of error and delusion; and are constantly exposed to the subtle and powerful temptations of Satan. They also hate and oppose every doctrine and duty of divine truth; and all the means, which can be used for their instruction and salvation. Let the proper object of a preacher and the character and condition of his hearers be seen and felt; and there will be no doubt, whether the composition of a sermon, that can teach any people knowledge, be a labor of primary importance; and

as difficult, as it is important. On this subject, the wise preacher, with the whole counsel of God placed before his mind and wrought into his heart, is perfect weakness. But his hearers must be taught, or perish; and they must be taught, though they perish. If not taught, the preacher, as well as his hearers, must perish; and their blood shall be required at his hand. Surely, then, a wise preacher will cry unto God for the spirit of knowledge, goodness and wisdom, that he may know and choose the best method for the instruction of his people. If he is taught and shown this method, in every sermon he will have an important and definite object. To gain this object, he will have a subject no less important and definite. He will plainly and simply state the sentiment, which forms the subject of his sermon; fully and clearly explain it; and then prove and show the truth, which he states, by arguments, that are weighty, decisive and invincible. But the doctrinal illustration, in the composition of a sermon, is only the beginning of a preacher's labor. And this labor will be lost, unless he has wisdom to use the sentiment he has explained and proved, by a thorough and practical application.

Any religious sentiment, which is properly illustrated in a sermon, has an intimate and obvious connection with the whole system of divine truth, with the whole system of existence; and with the counsel and glory of God in the purpose and work of redemption. That a preacher may place any subject, or object, before his hearers, in its true light and full weight, he must compose his sermons in such a manner, as shall show every single being and object, in its connection with other beings and objects; and every single doctrine and duty in its connection with other doctrines and duties. If a preacher has wisdom to compose his sermons in this manner, he can, from every being and object and by every doctrine and duty, pour beams of light on the minds of his hearers; and throw

flames of fire into their hearts. Every divine truth, which is properly illustrated, in its application, will turn the sword of the Spirit, so as to strike, with its whole weight and pierce, with its keenest point, the soul of every hearer. "For the word of God is quick and powerful and sharper than any two-edged sword; piercing even to the dividing asunder of the soul and spirit and of the joints and marrow; and is a discernor of the thoughts and intents of the heart." The sword of the Spirit, which is the word of God, if it be not blunted by the improper composition of sermons, nor diverted from the conscience and heart of the hearers, will make every person see and feel, that he shall gain and enjoy all things for ever, if he will only turn and submit himself to God; but, if he oppose God and turn from him, he must fall under the weight of his wrath and be punished and tormented by all things for ever and ever. The object of a wise preacher and the effect of divine truth, when rightly taught and applied, will induce him so to study and compose his sermons, that he can make every hearer see and know what he must for ever know and feel, in the glories of heaven, or in the torments of hell. For this purpose, in view of the whole truth respecting God and man, he will apply his knowledge, goodness and wisdom to the composition of his sermons in the most instructive method.

3. A preacher, who is wise, will deliver his sermons in a manner, that is best suited to convey truth to the minds of his hearers. When he has chosen his subject and composed his sermon, he must, in its delivery, speak as he ought to speak, or he will defeat the object of his ministry. Preachers must be watchful, that they may not, by their manner of speech, in their public discourses and private instructions, produce in their hearers impressions and emotions, that do not agree with the proper attention of their mental faculties and the proper exercise of their moral affections, in respect to divine objects. The

mind and heart are easily diverted from the objects, which are placed before us by the light of truth. From these objects mankind are naturally inclined to withdraw their attention and affections. If they can so employ themselves, under the instructions of the gospel, as to prevent the conviction and reception of the truth, they will do it. And they can do it, whenever a preacher, in the delivery of his sermons, departs from a rational and natural expression of his sentiments.

He must attend to the position of his body and to every circumstance, that can, in any way, affect his hearers; and he must subject every look and motion to his great design. He must guide and govern his eye, which is the index of his soul, if he would convey the light of his mind and the fire of his heart to his hearers. Yet, in preachers, the voice, in its connection with the human face, is the glory of our frame. To wise preachers, the use of the voice is an object of constant care, that they may, by the judicious delivery of their sermons, promote and obtain their desires and prayers to God for their people. That a preacher of the gospel may speak, as he ought to speak, his soul, spirit and body should be sanctified and invigorated, by the almighty power and most gracious unction of the divine spirit. But who can speak, as he ought to speak, in the name and to the glory of God, for the instruction and salvation of men! In view of the messages, which God commanded Moses to deliver, he exclaimed, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech and of a slow tongue." Jeremiah showed that he had been taught of God, when he cried, "Ah, Lord God! behold, I cannot speak; for I am a child!" Though Paul was not one whit behind the very chiefest apostles, yet he appears to admit from the mouth of his enemies, that "his bodily presence was weak and his speech contemptible." He earnestly entreated the prayers of the best church

then on the earth, that he might open his mouth boldly, to make known the mystery of the gospel ; and that, in his preaching, he might speak boldly, as he ought to speak. In view of the design and effect of his ministry, well might he exclaim, " Who is sufficient for these things ? "

If Moses, Jeremiah and the Apostle were so affected by the importance and difficulty of speaking, with authority and propriety, for the instruction of human beings, the delivery of their sermons will be, to wise teachers and preachers, a constant subject of their attention and study, of their prayers and tears. The wise use of the voice, which cannot be obtained without a proper regard to the body and soul, as well as the spirit and heart, is the great point in speaking, as a preacher ought to speak. The human voice, when it is not corrupted by false taste, nor perverted by false art, is a perfect instrument ; and most wisely suited to the great and good end, for which it was given. To ministers of the gospel it is given to express and convey, to the human mind, a thorough and practical knowledge of the very sentiments, affections and designs of God himself, that he may be glorified and gratified by the instruction and salvation of ignorant and guilty creatures, through the death of the Lord Jesus Christ, by the Holy Spirit. So important and beautiful is the proper expression of proper sentiments and affections by the human voice, that it is a divine proverb, " The tongue of the just is as choice silver." It is also a divine proverb, " The tongue of the wise is health." Again, " A wholesome tongue is a tree of life." And again, " A word fitly spoken is like apples of gold, in pictures of silver." What, then, would be the effect of human speech, when used as it ought to be, in teaching and preaching the most instructive doctrines, by the most instructive sermons ! If the preachers of the gospel had such wisdom, as agrees with the nature and design of their office, they would

speak with such power, as their adversaries could not gainsay, nor resist. If they had proper sentiments and affections respecting the objects and subjects of divine instruction, in sermons, that were composed with the wisdom and spirit, with which they ought to pray and preach, they would so convey divine truth to the minds of their hearers, that they could no more resist impressions, or prevent convictions, than they could oppose floods of water, or resist flames of fire. When shall the preachers of the gospel renounce the wisdom of words and the froth and foam of fancies and feelings ;—and declare the whole counsel of God, with such consistency, fidelity, honesty, boldness and zeal, that their sermons shall be, “as the voice of a great multitude and as the voice of many waters and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth!” When constant progress in knowledge, goodness and wisdom, from a true regard to God and his church, to their people and their office, shall fill the hearts and govern the tongues and compose the sermons of the teachers and preachers of divine truth, their hearers will be converted, or confounded ; and the gospel shall soon be preached throughout the world and to every creature.

4. A wise preacher will be faithful to declare and maintain the ordinances of divine appointment. These ordinances receive their existence and sanctity from the official authority of Jehovah, in his universal sovereignty. They are established in his kingdom on earth, from a supreme regard to his glory in the purpose of redemption. The preservation of divine ordinances, in their simplicity and supremacy, in their purity and power, is essential to the holiness of individuals, the honor and comfort of families, the communion and edification of churches, the advancement and prosperity of the Redeemer's kingdom and the instruction and conversion of the nations. Divine ordinances respect the whole system of revealed religion ;

and the civil, as well as the sacred, the temporal, as well as the eternal interests of human beings. Jesus Christ is the King of kings, as well as the Lord of lords. Civil magistracy, as well as the Christian ministry in its several departments, is warranted and sanctioned by the sovereign voice of Jesus Christ, as well as by the throne of God.— The teachers and preachers of the gospel are authorized and obligated to give instruction and admonition to civil magistrates and the subjects of civil government; but they are not warranted, nor allowed, to use the sword of civil power, nor to assume the weapons of civil government, to enforce the doctrines and duties of religion and policy. They are bound to serve God and man, by the instruction of their people in the knowledge of truth, justice, order, liberty, holiness and happiness, in their various relations and interests, as men, Christians and citizens. So far as any individual or family, any people or state, departs from divine ordinances, in their civil or religious transactions, they rebel against God, oppose his government, transgress his law, reject his gospel and incur his wrath. If the preachers of divine truth teach the people, as they ought to do, they will teach and enforce, by rational and scriptural arguments and motives, the knowledge and practice of subjection and obedience to civil and sacred institutions and ordinances of divine appointment. They are under an official and indispensable obligation to teach and show their hearers the correct knowledge and holy observance of every divine ordinance, whether personal or domestic, ecclesiastical or political. They are bound to teach these ordinances, as they respect individuals, families, churches and states. A wise preacher will teach individuals, not only that they ought and why they ought, to worship God in secret; but how they ought to worship him in religious retirement. He will teach families, not only that they ought and why they ought, to maintain the private worship of God and the

religious instruction and government of their households; but also how they ought to reverence and honor Him in the religious duties of the family. He will teach and show churches, not only that they ought and why they ought, but how they ought, to maintain the ordinances of public worship; and to perform the special duties, which they owe to every member of the body, to which they belong; and the special duties of each member to every other member; and also to the whole body. Wise preachers will teach and show the fundamental principles of civil government, liberty and order; and the duties of magistrates, citizens, and subjects. Neither individuals, nor communities have any right to do wrong, in their secular interests and political transactions. Nations, cities and towns, as well as churches, families and individuals, are bound, by the immutable principles of moral rectitude, by the law of God and the gospel of his grace, to be true, just and holy in their public measures, whether they respect themselves, or other communities, or individuals. It is not to be a question of expediency, policy, or compact, with communities, whether they shall acknowledge or deny the existence, perfections, purposes, government and agency of Jehovah, as he exists in the most glorious Trinity; the personality, humanity, divinity, mediation, incarnation, atonement and exaltation of the Lord Jesus Christ; the divinity, personality, agency, office and work of the Holy Spirit; or the inspiration, authority and perfection of the Bible. It is not to be decided by any government, nor by any people, whether they shall be bound to remember and sanctify the Sabbath; nor what day shall be remembered and sanctified, as the holy and blessed day of the Lord their God: nor whether they shall favor and promote the principles and progress of the gospel, regard and sustain the ministers and ordinances of religion, befriend Christians, Christian Schools and Christian churches; and perform the duties of philanthropy to all human

beings and of righteousness and benevolence to inferior animals. They are bound by bonds, which they cannot break and which cannot be broken nor relaxed, to know and love the truth and to do what is right and good, on these subjects. All power in heaven and earth is given to Jesus Christ; and his will is to be done on earth as it is done in heaven; and he requires and binds his ministers to teach all nations to observe all things whatsoever he commands. It is not left to human wisdom and policy, in the state, or in the church, to decide at what time the Sabbath shall begin and end; what shall be the character and obligations of Christian ministers and civil magistrates; what doctrines shall be taught and what duties shall be done; what ordinances shall be established and observed; who are the proper subjects and what the mode of baptism; or what shall be required in order to a public profession of religion; or what are the qualifications for admission and communion at the Lord's table.

Nor are Jewish, or popish, or heathen, or infidel maxims and customs, nor worldly interests, nor popular opinions, nor unholy amusement and gratification, to determine the object, or nature, or manner of Christian psalmody; which is to be performed, understandingly and reverently, to the glory and praise of God, in spirit and in truth, by singing and making melody in the heart to the Lord.— Under the present dispensation, musical instruments, in the worship of God, are irrational and anti-scriptural and heathenish. They are an abomination and provocation in the sight of God; an injury and reproach to his servants and children; and an occasion of offence and wickedness to sinners. Neither is it left to states or nations, to churches or towns, to Christians or ministers, to determine, whether ecclesiastical government, discipline and order shall be vested in the pope, in the bishop, the presbytery, synod, or general assembly, the consociation, the association, or any permanent or special council. For

the Lord Jesus Christ is the head over all things to the church. Jesus Christ is King in his own kingdom; and none else can have any authority over his subjects in the concerns of conscience and salvation. Every departure from the government, discipline, order, peace and truth, which he has appointed by his supreme authority, is treachery and rebellion against him. Nor is it left for man to decide what is true or false, right or wrong, in respect to the divine ordinance of marriage and domestic relations and obligations; nor whether the head of every family shall be prophet, priest and king in his own house and shall instruct, restrain and control the subjects of his domestic government. Neither ministers, churches, nor parents have any reason, warrant, or right, to commit the care of souls in Sabbath schools, or Bible classes, to unauthorized and unqualified instructors, against the divine ordinance of parental government and instruction; and also against a proper attendance on the duties and enjoyments of the Sabbath and of public worship and the official instructions of Christian ministers. Besides, stated days and times for prayer and praise and other religious performances of a public nature, except on the Sabbath, without any special event in divine providence to require and justify such measures, are not of Jesus Christ, but are anti-christian and will receive the disapprobation of wise and faithful ministers, of well-taught churches and judicious christians. From the mouth of God and the Lord Jesus Christ, wise preachers will teach and warn individuals, families, churches and nations of the sin, guilt, danger and ruin, that await all persons, who profane, abuse, neglect, increase, or lessen aught in respect to the ordinances, which God has appointed and sanctified for his own glory and for his communion with his people in his kingdom on earth.

In respect to churches, they will watch every movement and guard every point, lest, by any means, as the

serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity, that is in Jesus Christ. Their zeal for the purity, unity, order and peace of the house of God and for the proper observance of every divine ordinance, will be a constant and vehement flame, which many waters cannot quench, nor the floods drown. The jealousy of God for his own worship and honor and the wrath and vengeance of his offended and insulted majesty, against rebellious nations and apostate churches and ungodly families, will arouse a wise preacher to the battle and gird him with strength, that he may stand in the law of God and in the truth and order of the gospel and be approved and blessed of God, when he shall bring the sword against the kingdoms and nations, who have departed from his ordinances and instructions; and when he shall arise, in his fury, against unholy and unfaithful churches and families and shall, by seven-fold punishments, avenge the quarrel of his covenant. It is only by the faithful and zealous instruction of his people in the knowledge and observance of divine ordinances, that a preacher can secure the protection and favor of God, the presence and assistance of the Lord Jesus Christ and the instruction, comfort and strength of the Holy Spirit. Never, until ministers and preachers of the gospel know and do their duty respecting divine ordinances, will divisions, contentions, injustice, oppression, disputes, parties, violence and war, be removed from the church, or from the state; and "the kingdom and the dominion of the greatness of the kingdom under the whole heaven be given to the people of the saints of the Most High." It is only by the ordinances of his own appointment, that God will preserve on earth the true knowledge of his nature and existence, that he will glorify his name, advance his kingdom, unite his saints, confound his foes, remove Satan from this world and convert all nations to himself. Every wise preacher will be humble, faithful, watchful,

zealous and bold, to know, teach and maintain the commandments and ordinances of God and the Lord Jesus Christ, whether personal, domestic, ecclesiastical, or political; that he may help to overturn and overturn and overturn this world, with its unholy interests and establishments; that the kingdom which is not of this world and which cannot be shaken, may arise and fill the earth with light, love and peace, with joy, glory, beauty and praise.

5. Since a wise preacher will constantly teach his people knowledge, this object will influence and govern all his conduct. The great design of his ministry will induce him to give himself to the acquisition and communication of divine knowledge. This object will influence his sentiments, his affections, interests, exertions and enjoyments. His constant object will move and turn his heart, which will govern his conduct. His own heart, as well as the bonds of his office, will lead him to separate himself from every secular employment and worldly interest, that he may not be entangled with the affairs of this life, but may devote himself, wholly, to the instruction of his people. His study will be his chosen home. It will be the place of his heart. There he will rejoice to exclude himself from every intrusion and interruption. In his study he will give himself to prayer, to reading, to reflection, to meditation and self-examination. That he may gain the proper object of his office and of his heart, whatever is exhibited in creation, providence and redemption, will arrest and engage his attention. The Scriptures, which reveal the counsel of God and the desires of his heart, a wise preacher will read and study, with the most teachable, reverent, humble and thankful spirit. He will suffer no human authority and no selfish interest to turn his mind from the infallible and immutable instructions of divine truth. Nor will he seek, or desire, to accommodate the high and holy doctrines of the gospel to the pride and folly of man. A wise preacher, with some good method,

will read and study the whole Bible. He will make every sentence and every sentiment, in the Book of God, an object of attention. He will be careful to understand and construe the Scriptures, by the plainest and most evident principles. The holiness and sovereignty of God and the sinfulness and dependence of man, which may be seen and known, independently of the Scriptures ; and which will be known and felt, with increasing certainty, by every person of a good and honest heart ; will be the primary and fundamental principles, by which he will study and explain the Bible.

By these principles he will discern the doctrines and duties of the gospel, on their proper foundation and in their intimate connection ; so that he will acquire real knowledge and assurance on religious subjects ; and not merely notions and opinions. The first, simple and certain principles of theology will be a sure and safe guide and guard, in his investigation of the most difficult subjects. As he will be careful to proceed by the light of truth, so as to have real knowledge, as far as he forms a decision, he will be prepared to examine, with confidence and judgment, the various opinions and controversies, which exist respecting religion. He will desire to know the principles and arguments of every class of philosophers and theologians. With a firm and thankful assurance, that he has the knowledge of the truth, he will be prepared to receive what ought to be received and to reject what ought to be rejected, from the sentiments of every author, whom he may read and of every person, with whom he may converse. The labors of orthodox and pious authors he will highly esteem and wisely use ; but he will seriously and practically consider, that there is but one teacher, who can demand and deserve entire submission to his authority and instructions. A wise preacher will perceive and remember, that the approbation and influence, which even pious authors receive, are often derived from

the errors, which they retain rather than from the truth, which they teach ; and that the errors of such authors, as they have the sanction of beloved and worthy names, are peculiarly injurious to the thorough knowledge and direct progress of divine truth. He will reject from their sentiments, with the spirit of religious independence and impartiality, whatever does not agree with the lively oracles of God and the first and most certain principles of knowledge.

The ability, ingenuity and influence of infidels, errorists and sectarians, will engage a large portion of a wise preacher's attention ; and occasion him a high degree of laborious and profitable employment. Whatever reason and truth they may advance, he will receive and use against themselves, in favor of the gospel ; while their errors and delusions, when tried by the word of God, will serve to confirm and illustrate, in his judgment, the precious instructions of divine revelation. By a thorough and liberal acquaintance with their spirit and object, their opinions and arguments, he will be prepared to judge and act, with candor and fairness, with honesty and decision, respecting the numerous and various opposers of the truth and grace of the Lord Jesus Christ. Under the influence of divine truth, he will not dare, tamely, to follow any human leader ; nor will he fear to believe and teach, though he stand alone, what is plainly taught by the works and by the word of God. It will be his duty and his honor to advance and not to retreat, in his knowledge and defence of the gospel ; and reproach and contempt, for the sake of Christ and his truth, will be his triumph, his strength and joy.

The knowledge and love of the truth will so comfort and satisfy a wise preacher of the gospel, amidst the darkness and vanity, the delusion and misery of this evil world, that he will most ardently desire, that other persons may enjoy communion with him, " in the fulness of

the blessing of the gospel of Christ." The more thorough and accurate may be his knowledge of the truth, the more highly he will esteem and enjoy every single doctrine and duty and blessing of the gospel. The farther he advances in his instructions, the brighter and pleasanter will he cause the truth to shine on every subject, which he places before the minds of his hearers. Every week will he labor and study to make some progress in the truth, that he may, on every successive Sabbath, still teach his people knowledge. He will depend more on the regular services of the Sabbath, which is the appointment of divine wisdom and goodness, with private instructions in the family and a faithful attention to every single person, who may need and desire special instruction, for the salvation of his people and the promotion of religion and morality, than on the contrivance and management of any human schemes and all human schemes and measures and excitements. He will also be deeply and solemnly sensible, that the value of the Sabbath to his people chiefly depends on his own example, his devotions and studies.

While he watches over his hearers, with the deepest and tenderest affections, as they are passing through the trials and changes of this life, he will derive from the events of divine providence such instructions and admonitions, as shall cause his people to hear the voice and see the hand of God, in the good they enjoy and in the evil they suffer. The duties of his ministry will produce in his heart more ardent desires and a deeper concern for his people, as he perceives that they and he are rapidly passing from the scenes of time into eternity. To be prepared to stand before God, in the presence of his people ; and before his people, in the presence of God, at the great and last day, will become, every year and every week, an object of increasing interest and solemnity to a wise preacher of the gospel. With such an object before his

mind and on his heart, nothing can move him from the true design of his office and the constant object of his life. Nor will he count his life dear unto himself, that he may finish his course with joy and the ministry, which he has received of the Lord Jesus, to testify the gospel of the grace of God. In this manner, the great and proper object of his ministry will influence and govern the whole conduct of a wise preacher.

6. The ministry of a wise preacher will produce the most permanent effects. The effects of his ministry rest on the eternal and immutable principles of truth, justice, goodness and wisdom. What is built on this solid foundation, by a wise preacher, will consist of gold, silver and precious stones; and it will abide, when "the fire shall try every man's work, of what sort it is." Though the appearance of a wise preacher's work may not be so great and showy, as the work of such men as attempt to build with wood, hay and stubble; yet the effects and the reward of his labor will be vastly greater in reality. The present and apparent effects of his ministry will not arise above the instruction and knowledge, which he communicates to the minds of his hearers. Yet its real effects will be as permanent, as divine truth and boundless, as eternity. The object and influence of a wise preacher will not produce such a degree of passion and noise, as often exist among an untaught or deluded people, whose ignorance or error is the mother of their irrational and unscriptural devotion. But so far as a people are influenced by such a preacher, their sentiments, affections, practices and enjoyments will accord with the truth; and they will be holy, useful and pleasant in the sight of God and man.

The hearers of such a preacher will understand the foundation, which supports the whole system of Christianity, which preserves the church of God from destruction, which secures and promotes the highest interests of

the universe, which furnishes the proper motives to every Christian duty and sanctifies and elevates the ordinances, services and enjoyments of the gospel.

A people, who are favored with the instructions of a wise preacher, will know the worth and feel the weight of the heavenly treasures, which God puts into such a chosen and polished vessel ; though it be of the earth and must soon return to the dust. His object, instruction and example can not be hid ; but they will constantly rise with greater strength and shine with greater clearness and beauty. Though the effects of his ministry will not be sudden and violent in their progress, they will be permanent, powerful and triumphant. They will continue and advance, until they have served to spread the light of truth unto the ends of the earth ; and to cause the blessings of the gospel to prevail to the utmost bounds of the everlasting hills.

Though such may be the effects of a wise preacher's ministry, yet he will be first known and best known to his own people, whom he has constantly taught divine knowledge, in the spirit of goodness, with that wisdom, which is the highest gift of God to his chosen, beloved and official servants in the kingdom of his own Son. But a wise teacher and preacher of divine truth cannot be known, in the objects and duties of his office, without the most solemn and affecting impressions and the most durable and awful effects. The present influence of his instructions on his people is like the light and warmth of the rising sun on the air and the earth ; and like the dews of heaven on the tender herb and the lovely flowers of the garden ; and like showers of rain on dry and thirsty lands. Under his ministry every hearer must receive the richest blessings from God, or be nigh unto the bitterest and heaviest curses. His hearers will be formed and will form themselves, with peculiar rapidity, into vessels of mercy or vessels of wrath. Nor will the effects of his ministry

on his hearers cease or lessen, when his eyes shall be shut and his ears shall be closed and his tongue shall be silent, in the grave. But they will continue and increase in the knowledge, holiness and happiness of saints ; and in the blindness, sinfulness and misery of sinners, in the future state, unto the end of the world. Then, at the judgment of the great day, they will begin in their eternal connections and consequences. Yet, they will but begin ; for they will never, never, never end. They will continue and increase in the joys and songs of heaven and in the torments and shrieks of hell, with the ever-beginning and never-ending periods of eternity.

The sentiments, the sermons, the prayers, the labors, the conflicts and tears of a wise preacher, in exact proportion to his knowledge, goodness and wisdom, will be subservient to the glory and praise of God and the honor and joy of the Lord Jesus Christ, as they shall appear in the vessels of mercy, which were prepared unto glory ; and in the vessels of wrath, which were fitted for destruction, under his ministry, by the holy and sovereign agency of God, according to his eternal and most glorious purpose and decrees. Wise preachers will forever be unto God a sweet savour of Christ in those, who are saved and in those, who shall perish ; to the one, the savour of death unto death ; and to the other, the savour of life unto life.

7. Since there are such reasons, for which a wise preacher ought to teach his people knowledge, God most highly favors a people, to whom he gives a wise preacher of the gospel. There is no other ordinance under heaven, given among men, that is so important and benevolent, as the Christian ministry. The instruction, which God gave, by the teachers of divine truth, from the first promise of the Saviour until his appearance on earth, was accounted the greatest of the blessings, which he bestowed on the world before the flood and on his ancient people. The

instruction of human beings, in divine knowledge, was the object of the Saviour's ministry on earth. When he ascended into heaven, the richest gifts, which he received for men, were apostles, prophets, evangelists, pastors and teachers. It is through the instructions of his official servants, in the ministry of the gospel, that God reveals and gives himself, with his Son and Spirit, in the perfection and glory of his name, to his people ; and offers himself to every person, to whom he sends his word of truth and grace.

In the design and effect of their labors, who can be compared to the faithful teachers and preachers of divine truth ? What names, on the records of time, can stand higher and fairer than Enoch and Noah, Moses and Samuel, David and Solomon, Elijah and Elisha, Isaiah and Jeremiah, Ezekiel and Daniel and the other prophets of God ? What names, since the Lord Jesus Christ preached the gospel on earth, can be equalled to Matthew, Mark, Luke and John ; to James, Peter, Jude and Paul ? In the uninspired volumes of history, can there be found any persons, whose services ought to receive greater honor, from God or man, than may be justly given to Augustine, Waldo, Wickliffe, Luther, Calvin, Knox and Baxter, on account of the instruction, which they have given to their fellow-men in divine truth ? What names deserve to be known and loved in New England, rather than John Robinson, John Eliot, Thomas Hooker, Roger Williams, Thomas Shepard, Samuel Willard, Thomas Clap, Jonathan Edwards, Joseph Bellamy, Samuel Hopkins, Stephen West, John Smalley, Jonathan Edwards, Jun., Samuel Spring, Nathan Strong, Timothy Dwight, Moses Brown and John Thornton Kirkland ? And now there is, among the worthies of New England, another name, which no person, who regards the decisions of justice and truth, needs to be ashamed or afraid to place with the first three ;

and the first of the three, among the wise teachers of divine truth in New England.

Let Edwards have the praise, which his talents, piety, diligence, faithfulness and usefulness deserve; let Hopkins have the praise, which is due to his self-denial, honesty, decision, watchfulness, boldness, patience and faith; yet who, that has had a personal acquaintance with **EMMONS**, or that knows the wisdom, with which he constantly taught the people knowledge, can refuse, either before God or man, to place him first, though not in the order of time, but in respect to the purity, simplicity, consistency, transparency, amiableness, humility, energy, dignity and beauty of his character; and the knowledge, goodness and wisdom of his conduct in the constant instruction of his people?

The character of a wise preacher, as it has been taught and shown in this sermon, is not a picture of fancy. It is drawn from real life, in the bright and pleasant colors of truth. It has been exemplified, by the late pastor and teacher of the church and people in this town. *Because he was wise, he still taught the people knowledge.* He taught the true knowledge of God and man. That he might teach his people, it was his object, from the commencement to the conclusion of his ministry, to make constant progress in knowledge, goodness and wisdom. His motives in his instructions were founded on a proper regard to his office, his people, the church of God and God himself.

That Dr. Emmons may be justly called, not merely a wise preacher, but the wise preacher, if the constant instruction of his people in divine knowledge be the test of a preacher's wisdom, may be shown by a candid attention to his conduct in his official character. With this burning and shining light before our eyes, it is now proposed to state what Dr. Emmons, "according to the wisdom given unto him," has been and done in the duties of his office.

He was born in East Haddam, in the County of Middlesex, in the State of Connecticut, on the first day of May, 1745. In his childhood he possessed and manifested a peculiar desire for knowledge. But, on account of various difficulties and discouragements, he was not prepared to offer himself for admission into college, until the nineteenth year of his life. Several circumstances, which were afflictive and painful, attended his examination for an entrance into the College of his native State. While Emmons was a student, Yale College, for two years and a half, was under the presidency of Rev. Thomas Clap, whose character and conduct had a most powerful and permanent influence in the establishment and promotion of the interests and reputation of that distinguished institution. The beneficial impressions, which were made on the mind of Emmons by that great and good man, were retained and mentioned by him, with reverence and gratitude, through his life. The other year and a half of his residence in college, Rev. Dr. Naphtali Daggett was president. He was a man of more worth than his contemporaries were generally willing to acknowledge, or than his successors have been willing to believe.

Though Emmons, before his admission into college, had not the advantages, which are commonly afforded to young men, who receive a public education; yet, in the judgment of his class, he was accounted worthy of the most honorable appointment they had the privilege to bestow; as they assigned him the Cliosophic oration on the conclusion of their examination for the Baccalaureate. Such an honor, it will be believed, is rarely bestowed on the most favored sons of science, when it is considered, that Joseph Lyman, Samuel Wales, John Treadwell and John Trumbull, were members of his class. These very eminent gentlemen retained a constant and increasing esteem and affection for Dr. Emmons, until the conclusion of their earthly existence.

Through the favor of divine providence, Emmons was placed, for his theological preparation for the ministry, under the instruction and in the families of Rev. Nathan Strong, of Coventry and Rev. Dr. John Smalley, of Berlin. Of Rev. Dr. Smalley, Rev. John Marsh says, in his Ecclesiastical History, he was "a man of astonishing logical powers, who contributed more than any one of his age to the progress of theological science." In many respects, Dr. Smalley never had his superior, nor his equal, as a teacher and preacher of the gospel, among the theologians of New England. Dr. Emmons always spoke of him, with high esteem and tender and grateful affection. In the year 1769, while he resided with Dr. Smalley, he became savingly acquainted with the only living and true God and the Lord Jesus Christ, by the almighty power and special grace of the Holy Spirit. In the same year, he made a public profession of religion and united himself to the church in the parish of Millington, in his native town, which was then in the County of Hartford, but it is now in the County of Middlesex. Of that church, Rev. Diodate Johnson was then the pastor. On the third day of October, in the same year, Emmons was approved by the South Association in Hartford County, to be a preacher of the gospel and a candidate for the office of a Christian minister. His approbation to preach the gospel was attended and followed by peculiar difficulty and opposition, which were very painful to his youthful and modest spirit; yet were, as he believed, in their effects highly useful to himself. On the 21st day of April, 1773, he was ordained the pastor and teacher of the church and people in this town. Rev. Dr. Levi Hart, of Preston, in Connecticut, preached the sermon at his ordination. The services, on that important occasion, were not performed in the meeting-house of the parish, but under the open canopy of heaven. The audience, generally, sat on seats above the ordaining council and the pastor elect. From this singu-

lar circumstance, Dr. Emmons used to say he was ordained *under* his church and people.

Men, brethren and fathers! God prepared this chosen vessel for you and sent him to you, at an affecting period in respect to the church and people in this place; and also in respect to the churches and the people in the American colonies. The difficulties between Great Britain and this country had then come to a solemn and fearful crisis. Scarcely had your youthful and beloved minister found a home among you, when the war of our national existence and independence was begun by the battles of Lexington and Bunker Hill.

Soon after his settlement in the ministry, God took a most effectual method to prepare him for the duties and trials of his office, by an awful bereavement, which called him to consign his whole family, the wife of his youth and his two darling sons, to the lonely grave. She died the 22d of June, 1778. His sons died in one day, about two months after the death of their mother.

Through the war, you were favored with his instructions, example and prayers. The scenes and events, which arose after the establishment of our national Independence, in this country, in the church of God on earth and among the nations of the world, during the course of his ministry, have been the most astonishing, that have ever occurred in the records of uninspired history. In his day, the conspiracy of infidels and atheists against religion, government and humanity, against order, peace and truth, has shaken the foundations of kingdoms and nations and attempted to destroy from the earth the church and kingdom of God and the name and glory of the Lord Jesus Christ. In his day, the "three unclean spirits, like frogs, have been coming from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the

whole world, to gather them to the battle of that great day of God Almighty." Through their influence, infidelity, impiety, delusion, disorder and wickedness of every form, have arisen in New England, as well as in other parts of the world, above what was ever before known on earth. Error, folly and vanity, declension, lukewarmness and stupidity, have seized and destroyed many churches in this land and have reached every church and parish, every neighborhood and family. These designs and movements of the deceiver and destroyer, of the liar and murderer, Dr. Emmons has seen, watched and opposed with peculiar constancy and firmness. In these times of peril, he yielded nothing of the gospel, in respect to its ordinances and discipline, its doctrines and duties, its promises and threatenings, its blessings and curses, its rewards and punishments, either to gain the smiles, or to shun the frowns, of this false and foolish world. But from the field of battle, he has often come enriched and adorned with the noblest trophies, when he had alone fronted and fought the enemies of our God and King, in their boldest and most violent assaults. But, though he was often and commonly obliged to stand alone in respect to assistance and encouragement from other ministers, yet he was determined, in the name of the Lord Jesus Christ and by the power and grace of the Holy Spirit, for the truth and glory of the ever-blessed God, not to retreat, but to advance in the terrible warfare against the powers of earth and the hosts of hell.

And God was with him, in the exceeding riches of his grace and in the exceeding greatness of his mighty power, by his word, his Spirit and providence, to instruct, assist, protect and comfort him in his conflicts and sorrows and to succeed and bless his labors for the instruction and edification of his saints and the conviction and conversion of sinners. In several seasons of refreshment from the

presence of the Lord; he was honored and prospered by the powerful and special effusions of the divine Spirit.

In the year 1784, there began a general attention to religion among his people. A brief account of that precious revival is given by Dr. Emmons, in his Memoir of himself. There was among his people another revival of religion, which began in February, 1794. In the year 1809, his church and people were blessed with a third season of special attention to religion. These seasons of peculiar refreshment from the presence of the Lord, through the almighty and invincible energy of the Holy Spirit, greatly enlarged and strengthened the church in this town and caused it to be the most numerous of the churches in the vicinity. But this church, under the instruction and guidance of its able and faithful pastor and teacher, was more distinguished by the sentiments and character of its members, than by their number.

In the time of Dr. Emmons's ministry, God was pleased, by his providence and Spirit, to cause the most important and affecting movements, that have existed since the world was made, for the general and permanent prevalence of his gospel among the nations of the earth. Nor was he the last, but with the first, to understand and discern the signs of the times, to distinguish and promote genuine revivals of religion, to favor the diffusion of religious intelligence, pecuniary contributions and the noble designs and exertions of missionary societies and other benevolent institutions. He looked over this land and over the earth, day after day and year after year, with ardent desires and constant prayers, that God would purify and enlarge his kingdom and bring all nations to serve, praise and enjoy the living and true God and the Lord Jesus Christ.

But the church and people of his own charge were, in a special manner, before his eyes and on his heart, day and night, through the long term of his labors and con-

flicts. He continued his public services, as your pastor and teacher, until the 13th day May, 1827; fifty-four years from his ordination and fifty-eight years from his approbation to preach the gospel. From the conclusion of his public services in the ministry, his concern and affection for you neither ceased nor lessened, until his eyes were closed, his voice was silenced and his heart was stilled, by the king of terrors.

You are now called to the final scene of his earthly existence. By this scene, you are most solemnly admonished to consider and remember the peculiar favors of God to this church and people, by the gift of such a preacher.

The character of a wise preacher, in the selection of the most instructive subjects for his sermons, was eminently and wonderfully illustrated by Dr. Emmons, through the whole course of his ministry. He has done, in the choice of his subjects, what has been ascribed, in this discourse, to a wise preacher. He has given, in his sermons, more clear, thorough and consistent instruction in the true knowledge of God and man, than has ever been given by any other teacher and preacher of divine truth, except "the holy men of God, who spake as moved by the Holy Ghost." By the selection and illustration of the most instructive subjects, he has demonstrated and established the great doctrines and duties of religion, as they are taught and shown by the works and by the word of God, in such a manner, as entitles him to be accounted the wisest of uninspired theologians.

Let the character of a wise preacher, in the composition of sermons, be truly applied to Dr. Emmons; and it is believed, that he will be placed, among uninspired ministers, without an equal and without a rival, by the instructive method, which he adopted in his discourses; and by the wisdom, with which, in this respect, he still taught the people knowledge.

By the natural and pathetic delivery of his sermons, he

early secured the attention and affection of his people. Nor has any man, in ancient or in modern times, in any department of eloquence, produced greater and better effects on the same hearers, for so long a time, by the power of speech, than were produced by Dr. Emmons. He studied and labored to speak, in his public discourses and private instructions, as he ought to speak. And he gained, to a surprising degree, this object of his studies and labors.

His instructions were peculiar and powerful respecting divine ordinances, both sacred and civil, public and private. In this respect he stood alone against the floods of error and delusion, disorder and wickedness, which have so long and so greatly prevailed ; and which yet greatly prevail, both in the church and in the state, over this land and over the earth. On no other subject were his sentiments, instructions and exertions more important and benevolent, more patriotic and beneficent, than on the ordinances of divine appointment.

In the instruction of students in theology, of whom he had a large number, he excelled every teacher, of whom I ever had any knowledge, in any department of education, whether literary, scientific, or professional.

It would be a reproach to his personal acquaintance, it would be an offence in the presence of his church and people, to make any attempt to show, that the wisdom of his conduct, both public and private, agreed with the wisdom of his sentiments and of his sermons. He spoke, as he ought to speak ; and he acted as he spoke, "walking in all the commandments and ordinances of the Lord, blameless." But they, who were not of his people, must have seen him, in the presence and in the house of God, with his own people ; they must have heard his voice in his prayers and in his preaching and have seen his tears, from week to week and from month to month, year after year, from his early days even to old

age, in order to know, with what resolution, with what perseverance, with what fidelity, with what watchfulness, with what tenderness, with what boldness, with what meekness, with what patience, with what zeal and with what love, this wise preacher still taught the people knowledge. His whole conduct was a most impressive illustration of the dignity and beauty, with which eminent knowledge, goodness and wisdom ennoble and adorn a teacher and preacher of divine truth.

Nor have the effects of his ministry been different, from what might have been expected from the wisdom of his instructions and conduct. By his influence with his own people, he retained their reverence and affection and confidence, in the uncommon changes and trials of his day, to such a degree, as has been, in the same time, entirely unexampled in respect to other ministers and their people. What other church and people in the same time, were so constant, so punctual, joyful and solemn in the public worship of God, as the church and people in this town? What other church has maintained, so watchfully and faithfully, yet so tenderly and powerfully, the discipline of the gospel, as this church under his ministry? What families have been instructed, restrained and governed, so far as his eye and voice could reach, with more power and greater kindness, than the families in this town while he was their watchman? What minister has shown more concern for the tempted and needy, the sick and dying, or greater sympathy with the afflicted and bereaved, with sufferers and mourners and by more tender and faithful instruction and with better effect, than was shown by Dr. Emmons? And have not this church and people seen and felt the great and happy effects of his labors, in their temporal and spiritual interests and enjoyments, in their seasons of prosperity and adversity? The influence of his ministry proves, that he was wise in the end, which he pursued and in the means, which he used in

the duties of his office. Therefore, what the Holy Spirit recorded of the royal preacher in Israel may be applied, with propriety and emphasis, to Dr. Emmons ; “ *Because he was wise, he still taught the people knowledge.* ”

For the wisdom, which was given unto him and which he showed in the constant instruction of his people, he may be truly called the Wise Teacher and Royal Preacher of New England. Can you, then refuse to believe, can you forbear to confess, that no other church and people, either in your day, or in the days of our fathers, even in New England, have been so highly favored, in their spiritual privileges, as the church and people in this town, through the sovereign and boundless mercy of God, by the minissry of *Nathanael Emmons* ?

The account of his services and their privileges, by his ministry, is closed and sealed, by the will and act of God, for the judgment of the great day. He died, at three o'clock, on the morning of Wednesday, the 23d of September, 1840 ; sixty-seven years and five months from his ordination to the pastoral office, seventy-one years from the time he began to preach the gospel, seventy-three years from the time he left college and ninety-five years, four months and twenty-three days from his birth.

He lived to consign to the grave every person, who was a member of the church when he became the minister of this parish, every member of his first and pleasant family, one half of his children by his second wife, two beloved daughters and a worthy son ; and also their most excellent mother, a faithful, kind and wise lady. But who can describe the characters, or mention the ages, or call the names of the multitudes, who have gone before him from the people of his charge, into eternity ? He leaves in his house his third wife ; and she, this day, commits to the grave her third husband, whom she has served and honored in the gospel, as she did her two former husbands, who were faithful ministers of divine truth.

The surviving children and grandchildren can find in God, but in no other being, the light and comfort they need in this time of darkness and sorrow. Their darkness and sorrow on earth will be, but for a moment. The light, joy and glory of their reverend and beloved father, will continue and increase for ever in heaven. Often has he spoken, with humility and submission, yet with hope, comfort and confidence, of his own death and of his admission into the presence and kingdom of the Lord Jesus Christ. When it was stated to him, in January, 1838, that there was reason to believe the time of his death was near, he replied, in a manner perfectly characteristic, "*I am ready.*" Increasing humility and gratitude, in view of his conduct towards God and of the conduct of God towards him, were very constant and prevalent the last years and months of his life; and afforded the most decisive and delightful evidence of his preparation for a triumphant entrance, through the power and grace of the Lord Jesus Christ, into the mansions of eternal purity and glory.—Near the close of his life and in prospect of his death, he said, "*I am astonished at what God has done for me and by me; and I think no other person on earth has so much reason, as I have, to be thankful to God.*"

On the 6th of February, the current year, when he was asked, if the day of his death might be left to his judgment and choice, whether he would mention any day for that event, he seriously and promptly said, "*Yes.*" Being then asked, on what day he would choose to die, he answered, "*The first day of next May.*" When asked, why he would choose to die on that day, he said, "*That day will be the anniversary of my birth and I shall then be ninety-five years old; and ninety-five sounds well.*"

No other sentiments, no other expressions could have been more perfectly and sublimely characteristic of his constitutional temperament, of his intellectual accuracy and sprightliness, of the acuteness, ardency and joyfulness

of his affections, of the dignity and loveliness of his moral character and of his spiritual and heavenly attainments. At the moment the sun arose and began to shine, he stood, winding his watch, by the fire in his study, which had been the home of his heart almost seventy years, as firm and erect as he was on the day he was anointed and ordained to his sacred office, with that humble and earnest spirit, with which he called on God, when he offered his prayers and tears for the people of his charge ; and with the powerful and pleasant tones of voice, with which he spoke to his people for God and his truth and grace, while his eyes were filled with tears, yet sparkling with joy and triumph, his face shining with life, love and beauty, his soul raised to heaven by the most blessed unction of the Holy One, the special presence of Jehovah, descending with majesty and mercy, removed the scenes of earth and time ; Emmons declared to his friend, who was the only person present, the solemn and joyful words, which I now publish, in the fear of God and with love to man, in view of the terrible decisions of the final judgment and the tremendous retributions of eternity !

By the sovereign grace of God, which was the choicest theme of his instructions, he was so prepared to die and yet so willing to live, that his mind rested on the minutest circumstance of life and death, with one single request, that he might live to finish his ninety-fifth year, for the pleasant sound of so great and good an age. Exact and punctual to the moments of time ; constant and faithful to the duties of his office ; ever alive to the weight of sense and the worth of sound ; he highly honored God. And God, whom he served so long and so well, listened to every word of his lips and regarded every desire of his heart. In respect to his life and death, God granted him more than he asked.

Not the number of his years only, but the year of his death, the season of the year, the month and the day of the month,

the day of the week and the hour of the day, the place and the manner of his death, every circumstance, connection and consequence of that joyful and triumphal dissolution, were so appointed, as to be well and sound well—as to be wisest and best. In his life and in his death, he was honored, adorned and blest with the bells, as well as with the pomegranates of his holy office. A good report will attend his name and his labors, with abundant and pleasant fruits, through future ages, until the world shall end; and then, in their great and happy effects, world without end.

By his life and by his death, God loudly calls to this church and people and to every one, who has an ear to hear, "*Be ye also ready!*"

But with peculiar solemnity and affection is this call of God sounded in the ears and pressed on the heart of every Christian minister. "The fathers, where are they? And the prophets, do they live for ever?" How soon must every teacher and preacher of divine truth give an account, not of himself only, but for the souls of his people, to Him who died on the cross, that sinners might live! We must, my brethren, also give an account for the glorious gospel of divine grace, which is most solemnly and fearfully committed to our charge.

God has taught and shown us, by the example of the patriarchs and prophets, of the apostles and martyrs, of the Protestants and Puritans and by a wonderful succession of pious and faithful pastors and teachers in the New-England churches and towns, the duty and safety, the honor and wisdom, of official faithfulness, boldness and zeal in his servants, whom he calls to instruct and guide his people, through the temptations and dangers of this life, to his kingdom and glory in heaven. But we, my beloved brethren, who have known the conduct and enjoyed the instructions of Dr. Emmons, have been most highly favored and exalted in the privileges and obligations of our sacred employment. And do we not know

that the churches and colleges, the theological institutions and benevolent associations, throughout the land, ought to be shown how and why he preached the gospel, how and why he studied his sermons, how and why he instructed his students in theology, how he lived and how he died? With his instructions and example before us, shall we not be exceedingly unfaithful and ungrateful, if we do not use the means, which God puts into our hands to teach and show ministers and magistrates, individuals and families, churches and towns, states and nations, the doctrines, which they ought to believe and the duties they owe to their Creator, their fellow-creatures and themselves? Who are under stronger and more tender bonds to unite their desires and prayers, their counsels and exertions, for these important and benevolent purposes, than the ministers and churches of New England-and of these United States? Who can question the ability or integrity of that wise teacher and preacher, by whom we have been so long helped and blessed in our duties and trials? Was he not soundly and discreetly orthodox and rational in his sentiments? Was he not truly and kindly liberal in his spirit and conduct? Was he not spiritual and scriptural in his affections and devotions?

Will not the fathers and the sons of Harvard rejoice to give their counsel and aid for the publication of his instructions, in such a manner, as shall honor and bless the Commonwealth of Massachusetts; and advance scriptural orthodoxy and evangelical liberality through our land and through the earth?

Can the fathers and sons of Yale so far forget or neglect the duty and honor they owe their *Alma Mater*, as to refuse their cheerful and consistent exertions to promote and extend the reputation and influence of their own brother, who was the last and youngest of the Old School and the first and oldest of the New School and the wisest and best of both schools, in New England theology?

Let Christian ministers of every school and every college, of every name and order, do what they ought, to show the real character of Dr. Emmons and there is reason to believe and hope, that they will become more and more of one heart and of one mind, in real piety, patriotism and philanthropy. If Christian ministers, who are bound, by special bonds, to be the light of the world and the salt of the earth, will know and do their duty, magistrates, citizens, Christians and men will be taught to "render unto Cæsar the things, that are Cæsar's; and unto God the things, that are God's;" and then truth and peace shall abide and prevail in our land and carry liberty with order and holiness with salvation, to all nations.

O, then, my brethren, by the tender mercies of our common Father, by the blood of our divine Redeemer, by the office and work of the Holy Spirit, by the woes and sorrows of this troubled earth, by our appearance at the final judgment, by the retributions of eternity, be entreated and persuaded to regard your office, your people, the church of God and God himself, with that spirit of knowledge, goodness and wisdom, which shall enable and embolden you to teach and preach the true knowledge of God and man. And so may you have favor and help from God and man, in your constant cares and burdens, in your conflicts and weakness.

But who, more than he who now speaks unto you, can need, or who more heartily and humbly request, the countenance and assistance of God and man? For on whom do the instructions and admonitions of God, by the life and death of Dr. Emmons, fall with more weight than on him, whom he requested, more than twenty-two years ago, to preach on this present affecting dispensation; and who has enjoyed his constant friendship almost forty years? Well may I exclaim, though unworthy so to speak, "*My father! my father! the chariot and horsemen of Israel!*"

When such a guide and guard is taken from our head, who will not cry, "*Where is the Lord God of Elijah?*" He lives; he reigns for ever! From his throne he says, "*My counsel shall stand; and I will do all my pleasure.*"

Though we submit and rejoice, while we fear and tremble before him; yet who will not cry, "*Where is my Lord and my God; who was dead and is alive and lives for ever?*" He answers, "*All power is given unto me in heaven and in earth. Go ye, therefore; and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.*"

"Now unto him, who is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

"*Alleluia! for the Lord God omnipotent reigneth!*"

AMEN AND AMEN.

ERRATA.

10th page, 4th line from the top, for *of*, read *to*.

24th " 15th " " " insert *that*, before *he*.

32d " 8th " " bottom, for *of*, read *and*.

38th " 11th " " " in some copies, for *awful*, read *affecting*.





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